

Hope Baptist Church in 1968 and 10 years later he began a fundraising project to expand the church. They have shown that this is a church with the open door that administers to the needs of the whole man.

The members and supporters of the church have worked diligently for several years to realize their dream. Expansions and overall growth culminated in their final move, on September 13, 1987 into their new edifice.

This church has reached out to the community with a day care center, an apartment complex, a food and clothing ministry, and a minority trade training program. Their support of the community has been stellar and this is part of what makes their success and growth so exciting. As we witness the growing number of churches being burned around this Nation and communities being engulfed by fear it is encouraging to see a mortgage burning instead of a church burning.

Mr. Speaker, I ask my colleagues to join me in congratulating New Hope Baptist Church on their 93rd Founder's Day and Mortgage Burning Ceremony. May God continue to bless the members of New Hope Baptist Church.

TRIBUTE FOR FINNFEST USA 1996

HON. BART STUPAK

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Thursday, August 1, 1996

Mr. STUPAK. Mr. Speaker, it is an honor for me to bring to the attention of the House and the entire Nation of the 14th annual FinnFest USA festival, which will be held in Marquette, MI, on August 7–11, 1996.

FinnFest USA is a national festival, open to everyone, celebrating the culture of Finland and Finnish Americans. It is held annually, hosted each year at a different site, and this year it is being held in Michigan's Upper Peninsula at Marquette.

FinnFest USA traces its beginnings back to September 12, 1982, when Tauri Aaltio, executive director of Finland Society, Helsinki, Finland, hosted a meeting in Minneapolis, MN. At the meeting, 39 representatives from Finnish American organizations from throughout the United States met to discuss the new organization. One of the goals of the organization is to work with new immigrants in the United States and to keep their cultural ties. So Finnish families and those who wish they were Finnish come together to celebrate their ethnic heritage. At this first meeting the Finland Society voted to call their annual festival "FinnFest USA".

The first FinnFest was held the following year on August 7, 1983. The 39 original representatives voted and approved that this annual festival was to be held each year in a different location in the United States. Its bylaws and articles of incorporation were read and approved. The election of the first board of directors was held, and it was decided that there would be nine board members. Three members from each the Western, Midwest, and Eastern parts of the United States.

FinnFest USA provides Finnish Americans an opportunity to meet one another and to broaden and deepen their knowledge of Finland and Finnish American history and culture. This year's event will include music, folk dancing, dances, educational forums, arts and

crafts, exhibits, banquet, and other food events, singing and much more.

The FinnFest USA '96 theme is "Finn Family Reunion: Passing the Torch of Heritage," indicating the festival will be a big family reunion. In recognition of the large number of Finnish Americans who reside in the Upper Peninsula of Michigan, FinnFest USA '96 will be making its third appearance in 14 years in the Upper Peninsula. Carl Pellonpaa is president of FinnFest USA '96. Carl is the host of Suomi Kutsuu (Finland Calling), the only weekly Finnish language television program in the United States.

The unique bond between the Upper Peninsula of Michigan and Finland was evident by the recent visit to my Washington, DC, office of the Speaker of the Finnish Parliament, Ms. Riita Uosakainen. I found Speaker Uosakainen to be an outgoing, thoughtful person who truly represents her country, her people and all Finnish Americans in a warm, graceful manner.

I look forward to joining Ms. Uosakainen, Mr. Pellonpaa, all the "true Finns" and the "fake Finns" at the opening of FinnFest USA '96 in Marquette on August 7, 1996.

Mr. Speaker, FinnFest USA and Finnish Americans enjoy a proud history. On behalf of the State of Michigan, the Upper Peninsula of Michigan, and the entire Nation, I would like to declare FinnFest USA Observance Week, August 5–11, 1996, and congratulate FinnFest USA on an excellent festival which is recognized as part of our Nation's and our Finnish heritage.

PRAIRIE GRASS RISING

HON. DANA ROHRBACHER

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, August 1, 1996

Mr. ROHRBACHER. Mr. Speaker, President Thomas Jefferson lamented the tendency, even in his day, of politicians to "generalize and concentrate all cares into one body." Throughout our history, from his day to ours, there has been a constant battle between those who would centralize power in Washington and those who struggled to keep it dispersed among the people and in their local communities.

I was proud to have worked for several years for a great man who was in his time one of the Nation's most eloquent voices for the Jeffersonian decentralist tradition, Ronald Reagan. During those years some of his most memorable remarks on this theme were penned by my friend John McClaughry, who served as one of Governor Reagan's speechwriters and idea people.

When Governor Reagan was elected President, John McClaughry sold his cow to pay for the moving expenses from his log cabin on Kirby Mountain, VT to Washington, where he served as White House Senior Policy Advisor in the first 2 years of the Reagan Presidency. I suppose very few White House Senior Policy Advisors in this century, at least, can make such a statement.

John, who has many friends among this body, went home to Vermont in 1982. He was subsequently elected twice by large majorities to the Vermont State Senate, and is now president of the Ethan Allen Institute, a Jeffersonian think tank in Concord, VT.

On June 28 he delivered the keynote address to the National Conference on Decentralism sponsored by the E.F. Schumacher Society at Williams College. I include at this point an excerpt of his remarks on that occasion, which I hope Members and others will find interesting and useful.

PRAIRIE GRASS RISING

(By John McClaughry)

When this country was first settled by Europeans in the 17th and 18th centuries, there was little expectation that we would fall prey to indigenous centralized power. That was what most immigrants gladly left behind them in the Old World. The new settlements were small and widely dispersed, on the rim of a great, fruitful and thinly populated continent. There was none of the industrialization that later did so much to promote giant institutions. Indeed, as late as 1783, Mr. Jefferson could write in advocacy of an agrarian America, "let our workshops remain in Europe".

Another important fact was that Americans were never subject to feudalism. Feudalism calls to mind castles and crusades, jousting and feasting. Ivanhoe and Prince Hal. Shorn of those romantic garments, however, feudalism was a deadly serious business. At its heart was feudal land tenure.

Land could not be owned by anyone save the crowned knave called the sovereign. It could only be held, and the holding carried with it all sorts of duties. The most important was to lead armed men to the aid of the superior in the feudal hierarchy when he got into a bloody altercation with another such ruffian, spotted some easy and unprotected pickings elsewhere, or went off to Jerusalem to free the Holy City from the infidels and get in good with the Pope.

Admittedly, feudalism was a strong force for social stability and military security in a tempestuous age. Unfortunately, feudalism stifled liberty, opportunity, and self government. By the time the colonies were settled, it was rapidly dying out in England.

Thus it never took root on these shores, with the minor—at least to us—exception of the great feudal estates just to the west of where we meet today, in the Hudson valley.

Yet another barrier to the rise of centralized power in America was the ideology of what was called in England the Country Party. That system of political beliefs was found in abundance throughout the writings of the great republican and whig leaders of our revolutionary period.

The Country Party was bitterly opposed to the beliefs and practices of its nemesis, the Court Party. It detested a monopoly on religion by the established church. It had an absolute horror of the standing national army and conscription. It despised government run banks and the issuance of paper money, which could be manipulated by rich elites to defraud the honest farmer, artisan and mechanic.

It hated corporate monopolies conferred by corrupt governments, taxation without representation, and the gang of fawning hangers-on who subsisted as parasites at the Court. It demanded that the people of a community be given the power to appoint their own judges and justices of the peace, and the members of the militia be given the power to elect their own officers. It resisted with vigor every effort of the Crown to restrict the historic liberties of the common people.

As Lance Banning has so ably shown in his brilliant book *The Jeffersonian Persuasion*, this Country Party ideology became the ruling beliefs of the early Jeffersonians. And when Mr. Jefferson came to the Presidency in the Revolution of 1800, he acted on those beliefs.